Millennial Star

President Heber J. Grant at his desk

No. 32, Vol. 102 Thursday, August 8, 1940

POETRY

LYRIC OF ACTION

'Tis the part of a coward to brood
O'er the past that is withered and dead:
What though the heart's roses are ashes and dust?
What though the heart's music be fled?
Still shine the great heavens o'erhead,
Whence the voice of an angel thrills clear on the soul,
"Gird about thee thine armour, press on to the goal!"

If the faults or the crimes of thy youth
Are a burden too heavy to bear,
What hope can re-bloom on the desolate waste
Of a jealous and craven despair?
Down, down with the fetters of fear!
In the strength of thy valour and manhood arise,
With the faith that illumes and the will that defies.

"*Too late!*" through God's infinite world,
From His throne to life's nethermost fires,
"*Too late!*" is a phantom that flies at the dawn
Of the soul that repents and aspires.
If pure thou hast made thy desires,
There's no height the strong wings of immortals may gain
Which in striving to reach thou shalt strive for in vain.

Then, up to the contest with fate,
Unbound by the past, which is dead!
What though the heart's roses are ashes and dust?
What though the heart's music be fled?
Still shine the fair heavens o'erhead;
And sublime as the seraph who rules in the sun
Beams the promise of joy when the conflict is won!

—Paul Hamilton Hayne

THOUGHT FOR THE WEEK:

A man may build himself a throne of bayonets,
but he cannot sit on it. —Dean Inge

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What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?—James 2: 14

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THIS WEEK'S COVER

IT is gratifying indeed to all Saints in this country to hear that President Grant was recovered sufficiently from his recent illness to be able to attend the afternoon session of the June conference of the M.I.A. May our venerable and inspired leader yet live to see many days of joyous effort in the work of the Lord.

Three Questions

THAT ARE ANSWERED WITH INDECISION BY SOME, BUT WHICH ARE ANSWERED WITH AFFIRMATIVE AND UNHESITATING CONVICTION BY EVERY TRUE LATTER-DAY SAINT.

By President Heber J. Grant

WHEN I was in England many years ago, I purchased a book entitled "The Young Man and the World." The book was written by the late Senator from Indiana, Albert J. Beveridge. It was written originally as a series of contributions to "The Saturday Evening Post," after which it was compiled in book form.

In one chapter, "The Young Man and the Pulpit," the author said that a certain individual with a very splendid opportunity of securing answers to interrogations, during an entire summer vacation asked every minister with whom he came in contact three questions:

First: "Yes or no; do you believe in God the Father, God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God, a person in whose image you were made? Don't argue: don't explain; but is your mind in a condition where you can answer yes or no?"

Not a minister answered "Yes," but they all gave a lot of explanations to the effect that we could not be sure about such things.

What is the condition of the Latter-day Saints? Suppose a man were to stand up and say, "I do not believe that God ever visited the Prophet Joseph Smith." We would say, "Well, wait until you do believe it," before we would baptize him. Every true Latter-day Saint believes beyond the shadow of a doubt that God did appear to Joseph Smith.

The next question was: "Yes or no; do you believe that Christ was the Son of the living God, sent by Him to save the world? I am not asking whether you believe that He was inspired in the sense that the great moral teachers are inspired —nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross, and raised from the dead —yes or no?"

Again, not a single minister answered "Yes." The sum total of their answers was that He was the greatest moral teacher that ever lived. I maintain that He could not possibly have been a moral teacher if He were not the Son of God, because that was the foundation of His teachings. He came as the Son of God to do the will of God, and He announced that those who had seen Him had virtually seen God, because He was in the image of God.

Again, no man would be baptized into this Church who did not believe that God Himself introduced His Son to the boy Joseph Smith as His well-beloved Son, and told the boy to listen to Him. Do you think we would baptize a man who

would say, "I do not believe in the revelations that Joseph Smith received; I do not believe that Jesus Christ appeared to Joseph Smith in the Kirtland Temple"?

We believe that He appeared to him there. We believe that not only did Jesus Christ appear there, as recorded in the One Hundred and Tenth section of the Doctrine and Covenants, but that Moses, and Elias, and Elijah appeared, and that they gave Joseph Smith and Oliver Cowdery all the keys of the dispensations of the Gospel that have existed upon the earth. We announce these things to the people of the world.

Senator Beveridge's third question was: "Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are?"

Again, not a man answered "Yes." They hoped so, rather believed so, but there were some rather serious objections, and they said we could not know such things.

Is there a Latter-day Saint living who has been in the temple and been married there for time and eternity who could not answer that question in the affirmative? It would be ridiculous and absurd to go through the temple and have such a ceremony performed if we did not have an unshakeable knowledge and conviction that we would exist as separate individualities beyond the grave.

Referring to these ministers, Senator Beveridge said that they were particularly eminent ministers. One of them had already won a distinguished reputation in New York and the New England States for his eloquence and piety. Every one of them had had unusual success with fashionable congregations.

I remember as I read this book while in England—it is my custom with many books to write comments on the margin of the pages—I wrote: "Albert Beveridge was the man who asked those questions." When I got home I made enquiry and found that I was correct. They were altogether too much to the point to be hearsay. I learned that not only did he ask the questions of the ministers he met, but he wrote letters to ministers, the sum total being about three hundred, all of which brought indecisive answers.

When I think of the knowledge that we possess as individuals, then think of these men, professed teachers of Christianity, professed ministers of the Gospel of Jesus Christ lacking knowledge, I cannot help feeling thankful for the testimony that we have and my gratitude for this knowledge is far beyond my power of expression.

Beveridge said that these men acknowledged that there was a decay of faith among the people; that the churches were becoming empty, so to speak, and he went on to say: "How could such priests of ice, warm the souls of men? How could such apostles of interrogation convert a world?"

There is no interrogation with us. We have the truth. We are spending our time preaching it. Every true Latter-day Saint can say: "I know that God lives; I know that Jesus

(Continued on page 576)

The M.I.A. Theme, 1940-1941

By President David O. McKay

(Of the First Presidency)

THIS greeting and interpretation of the theme by President David O. McKay was the keynote of the opening session of the Forty-fifth Annual Conference of the Young Men's and Young Women's Mutual Improvement Association, in the Tabernacle, Salt Lake City, on Friday, June 7th, 1940.

"MY SON, KEEP THY FATHER'S COMMANDMENT, AND FORSAKE NOT THE LAW OF THY MOTHER.

"BIND THEM CONTINUALLY UPON THINE HEART, AND TIE THEM ABOUT THY NECK.

"WHEN THOU GOEST, IT SHALL LEAD THEE; WHEN THOU SLEEPEST, IT SHALL KEEP THEE; AND WHEN THOU AWAKEST, IT SHALL TALK WITH THEE."

—Proverbs 6: 20-22

UPHOLDING your father's ideals implies fidelity. "Forsaking not the law of thy mother," especially in the hour of temptation, indicates moral courage. "Bind them continually upon thine heart, and tie them about thy neck" means figuratively the cherishing of high ideals. "When thou goest, it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest, it shall talk with thee" expresses impressively the value and rewards of a clear conscience.

Thus we have connoted in this great, admonishing theme **Fidelity, Moral Courage, High Thinking,** and **Peace of Mind** as the result of a **Clear Conscience.**

FIDELITY

Love is the highest attribute of the human soul, and fidelity is love's noblest offspring To be the worthy son or the worthy daughter of noble parents is one of the greatest responsibilities of youth, one of the important duties of life. Disloyalty to righteous parents is as reprehensible as disloyalty to God. There is a sacred trust in sonship which should never be violated. Most children inherit good names, and it is their bounden duty to keep those names unblemished. He is recreant to a worthy trust who brings dishonour to the name he bears. Ringing through twenty centuries comes the impressive message that "Nothing is more noble, nothing more venerable than fidelity. Faithfulness and truth bear the most sacred excellencies and endowments of the human mind."

MORAL COURAGE

Moral courage springs from sincerity, the unassuming, most substantial virtue of the human soul. Everyone experiences a thrill at a feat involving physical courage; but the greatest heroes have won their laurels in manifestations of moral courage. Take for example John the Baptist denouncing the

sensual Herod; Peter before the Sanhedrin; Paul in a Roman dungeon; Luther at the Diet of Worms; Joseph Smith facing Carthage and martyrdom; and Christ before Pilate and on the Cross.

The story is told of a boy who was a total abstainer and who was about to be apprenticed to a trade. The foreman of the place offered him a glass of beer, but the lad refused, saying he never drank such stuff. Somewhat irritated, the foreman said angrily: "We have no teetotalers in this place." "You'll have one if you have me," said the lad. More irritated than ever the foreman cried: "Look here, boy, you must have this beer inside or outside!" "Well," answered the little fellow, "you can please yourself, sir; I came here this morning with a clean jacket, and a clean character. You can soil my jacket if you like, but you cannot spoil my character." That is moral courage.

Lord Bacon said:

> It is a pleasure to stand upon the shore and see ships tossing far away on the sea; it is a pleasure to stand in the castle window and look down upon the battle and the adventures thereof; but no pleasure is comparable to standing upon the vantage-ground of truth.

Today, as always, we need men and women who have the courage to think right, to speak right, and to do right!

> God give us men! The time demands
> Strong minds, strong hearts, true faith and willing hands—
> Men whom the lust of office does not kill;
> Men whom the spoils of office cannot buy;
> Men who possess opinions and a will;
> Men who have honour; men who will not lie;
>
> Men who can stand before a demagogue
> And damn his treacherous flatteries without winking;
> Tall men, sun-crowned, who live above the fog
> In public duty and in private thinking.
>
> For while the rabble with their thumbworn creeds,
> Their large professions and their little deeds,
> Mingle in selfish strife, lo! Freedom weeps!
> Wrong rules the land, and waiting justice sleeps!

THE VALUE OF HIGH THINKING

Psychologically sound and true as the Gospel is the biblical phrase, "as a man thinketh in his heart, so is he." Thoughts mould your features. Thoughts lift your soul heavenward, or drag you toward hell. "He who sows thoughts will reap acts, habits, and character; for destiny itself is determined by thinking. Life is won or lost by its master thoughts. As nothing reveals character like the company we like and keep, so nothing foretells futurity like the thoughts over which we brood."

It was said of John Keats that his face was the face of one who had seen a vision. So long had his inner eye been fixed upon beauty, so long had he loved that "vision splendid," so long had he lived with it, that not only did his soul take on the loveliness of what he contemplated, but the very lines of the poet's face were chiselled into beauty by those sculptors called thoughts and ideals.

Swiftly do we become like the thoughts we love. Scholars have noticed that old persons who have lived long together, 'midst sunshine and 'midst cloudy weather, come at length to look as nearly alike as do brother and sister. Emerson explains this likeness by saying that long thinking the same thoughts and loving the same objects mould similarity into the features. "Nor is there any beauty in the face of youth or maiden that can long survive sourness in the disposition or discontent in the heart."

Newell Dwight Hills, writing of "The Mind and Right Thinking," says of Jesus:

He strides across the realms and ages, yet always thinking the gentlest, kindliest thoughts; thoughts of mildness as well as divinity. His thoughts were medicines for hurt hearts; His thoughts were wings to all the low-flying; His thoughts freed those who had been snared in the thickets; His thoughts set an angel down beside each cradle; His thoughts of the incarnation rendered the human body forever sacred; His thoughts of the grave sanctified the tomb. Dying and rising, His thoughts clove an open pathway through the sky. Taught by Him, the people have learned to think—not only great thoughts, but good ones, and also how to turn thoughts into life.

"Sow a thought and reap an act," said Thackeray; "sow an act and reap a habit, sow a habit and reap a character, sow a character and reap an eternal destiny."

CLEAR CONSCIENCE

To have the approval of your conscience when you are alone with your thoughts is like being in the company of true and loving friends. To merit your own self-respect gives strength of character. Conscience is the link that binds your soul to the spirit of God.

Daniel Webster was once asked what was the greatest thought that had ever occupied his mind, and he answered:

There is no evil we cannot face or flee from but the consequence of duty disregarded. A sense of obligation pursues us ever. It is omnipresent like the Deity. If we take to ourselves wings of the morning and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say that darkness shall cover us, in the darkness as in the light, our obligations are yet with us. We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of inconceivable solemnity which lies yet farther on, we shall find ourselves followed by the consciousness of duty—to pain us forever if it has been violated, and to console us so far as God has given us grace to perform it.

The M.I.A. Theme connotes the fundamental principles—Fidelity, Moral Courage, High Thinking, and a Conscience that makes sleep restful and waking hours a delight.

This admonishing theme is given not to curtail the happiness and the freedom of young people, but to enhance both. Peace and contentment are the rich rewards of adherence to high principles. Emerson once said that "nothing can bring you peace but the triumph of principles."

It is inspiring to see this great, efficiently organized, well-equipped army, taking an unyielding stand against disloyalty, selfishness, and sin, and in defence of purity of life, righteousness and truth.

God bless you in your work.

My Testimony

By Sister Annie Owens

(Liverpool District)

I WRITE this in the hope that someone, somewhere will read, and receive the same comfort, strength and blessing that I have received, and in grateful acknowledgment of the same to my Heavenly Father.

On March 26th, 1932, I received a patriarchial blessing. In one part my Heavenly Father tells me, "Because of your teachings and your testimony, you shall be the means of converting many unto my church." He also instructs me to dedicate my life unto Him, to make this my life's great mission in this earth, that with word and pen and testimony I might win souls unto Christ, and great shall be my reward.

When I heard Patriarch Wallis say those words, my heart beat quickly with joy, but later I said to my people, "No I will never be able to do that, I am just a looker on, I can never take active part in His church work."

This did not mean I did not want to. My whole life's desire and ambition was to realise my blessing and be of use to my Father here upon the earth. I had always felt I would love nothing better than to take active part and do my little bit to help in the great work He is accomplishing in the earth. I thought I was too nervous and incapable ever to be of service to Him. My Father knew this and knew me better than I knew myself.

On Fast Sunday, in November, 1937, I got up and bore my testimony for the first time in my life. Never will I forget the joy and happiness that filled my heart and soul that night. I was comforted, too, to know that others, too, received strength and joy from my weak attempt.

I have born my testimony several times since, each time with greater joy, and have twice been on circuit.

Although grown to womanhood, I am still young in the Church, weak and unlearned, but wiser in the knowledge that when God instructs us in any way, He knows that with His help we are capable of achieving it, no matter how inferior or incapable we think ourselves. We should try to overcome our weaknesses and give Him the chance to make of us what He will.

I pray that those who, feeling their inability, would yet like to take active part in our glorious Church, will receive this same help and understanding from our Heavenly Father as I have. I know if we seek after that which is good, lovely, and virtuous, striving day by day to live His commandments, He will hold out the helping hand of which we are in need.

I sincerely hope and pray that I may, by my testimony, help someone else to receive the comfort of knowing that no matter how backward, nervous or shy a person may be, if they humbly ask for help, then do their part, I know God will help them.

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THURSDAY, AUGUST 8, 1940

EDITORIAL

The Form Of Godliness And The Power Thereof

DESIRING to purchase some electrical appliances, I visited the salesroom of a large establishment, and was gratified and amazed at the splendid display. There were lamps, some plain and others with gorgeous shades for table and desk; there were electroliers, ranging from the simplest pendant to the most massive of hanging clusters; there were call-bells in variety; there were electric irons, heaters and other utensils in attractive diversity.

Having chosen a lamp, I turned the switch to test the distribution of the light; but lo, there was no light. The attendant told me that the lamps were there as an exhibit only, **but were not connected up**; which meant, of course, that they were not in the circuit of the energizing current, which alone could raise the dark filament to incandescence.

I turned to the bells, but when I pressed a button I listened in vain for any responsive tinkle. And so with everything in the shop—pleasing to look upon, some pieces artistic, all suggestive of usefulness, but, as displayed, they were ornaments and nothing more, for **they were not connected up.**

As I left the shop I mused over the circumstances. A burning candle of tallow is worth more in terms of utility than the most elaborate of electroliers without the current. Then crept into my musings as a fitting parallel the scriptural description of minds and souls darkened and deceived by outward appearances while devoid of spirituality: **"Having a form of godliness, but denying the power thereof."**—II Timothy 3: 5

Men may organize church congregations, and erect church buildings—from humble chapel to stately cathedral—but what

are all such but elaborate externals if **they are not connected up** with the source of Divine wisdom and authority through the circuit of the Holy Priesthood.

There are numerous forms and varieties of outward godliness on display today, any and all of which may be of minor and temporary good through their appeal to human faculties and emotions, while lacking the vitalizing power of the Holy Ghost, by which alone can revelation come from God to man. Further, there are those who deny the possibility of direct communication from the heavens, perhaps not realizing that thereby they deny the very existence of a living, personal God.

In the spring of 1820, Joseph Smith, bewildered by the dissensions of conflicting and contending sects, sought the Lord in prayer, to know which of the many was the true Church of Christ. He avowed that as he prayed a manifestation of indescribable glory was given him; that God the Eternal Father, and His Son Jesus Christ, appeared in bodily Presence and conversed with him. This is the Latter-day prophet's account of what followed:

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join.... I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.' "—Pearl of Great Price, p. 48

For centuries, sects and churches had been coming into being, to gratify the fancy of men—of many patterns, of strange and sometimes elaborate design, and all of curious workmanship.

Admitting the many current **forms of godliness**, I pray you give heed to the need of the **power of godliness.** The Lord has emphasized the distinction in a latter-day revelation relating to the essentiality of the Holy Priesthood, wherein He hath said:

"Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh."—Doc. and Cov. 84: 20-21

—JAMES E. TALMAGE.

Added Upon

A STORY

By Nephi Anderson

PART THIRD—SECTION I (continued)

"IT must have been a place of darkness, of sad despairing hearts, that prison house, before Christ's visit to it," said Rupert. "There, as in a pit, dwelt those who in earth-life had rejected the truth, and who, sinking low in the vices of the world, permitted themselves to be led captive by the power of the evil one. Noah in his day preached to them, but they laughed him to scorn and continued in their evil ways. Others of the prophets in their generations had warned them, but without avail; so here were found Satan's harvest from the fruitful fields of the earth."

"I can well imagine that long, long night of darkness," added Henrik. "No ray of hope pierced the gloom of their abode. These had rejected the truth, which alone can make men free. They had chosen the evil, and the evil was claiming its own. Outside the prison were their fellows who had chosen to do the right, basking in the light of a clear conscience, enjoying the approval of the Lord. These faithful ones were going on to eternal perfection. How long would it take the prisoners, if they ever were released, to overtake those ahead?"

"Then at last the time of mercy and deliverance came. I remember how the events of the time have been described to me. Just before the coming of the Lord, a peculiar, indescribable tremor ran through this spirit world as if one pulse beat through the universe and that pulse had been disturbed. The spirits in prison looked in awe at one another, many crouching in terror, fearful that the day of judgment had come. The vast multitude of the ignorant wondered what the 'peculiar feeling' could mean. The righteous, who had been looking wistfully for some manifestation of the coming of the Lord, whispered to each other, 'The Lord is dying for the sins of the world!' "

"Oh, that time, brother, when the Son of God was dying on the cross! While the earth was shrouded in darkness, and the bulk of it trembled in sympathy with the death throes of its Maker, the spirit world also received the imprint of the terrible event on Calvary as for a moment the whole spiritual creation lay in tense expectancy. The usual occupations were suspended. Speech became low and constrained. Songs ended abruptly, and laughter ceased. There were no audible sobs, neither sighing. Bird and beast were stilled, as if the end had come, and nothing more mattered. Then, in a little while, the tenseness relaxed, and everything went on as before, though much subdued. The righteous in the Paradise of God quietly gathered themselves together in their usual places of worship. They clasped each other's hands, and looked with trembling gladness into each other's faces. There was no fear here: they were ready."

"Then Jesus stood in their midst, and they beheld the

glorious presence of their Lord. Then there came to their hearts a small, sweet, penetrating voice, testifying that this was Jesus Christ the Son of God. The multitude fell down at his feet and worshipped."

"I have been told that as Jesus entered the prison of the condemned in the spirit world, a murmur of greeting welcomed Him. It was timid and faint at first, but it increased in volume and force until it became a shout.

" 'Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors.' "

" 'Hail, hail, to the Lord.' "

" 'And the King of Glory shall come in.' "

" 'Who is the King of Glory?' "

" 'The Lord, strong and mighty.' "

" 'I will heal their back slidings, I will love them freely; for mine anger is turned away.' "

" 'Say to the prisoners, Go forth; to them that are in darkness, show yourselves. I am He that liveth and was dead; and behold I am alive for evermore anew: and I have the keys of hell and death.' "

"And thus the gates were lifted, and the King of Glory entered.

"Then they sang:

' "Hark, ten thousand thousand voices
Sing a song of Jubilee!
A world, once captive, now rejoices,
Freed from long captivity.
Hail, Emanuel! Great Deliverer!
Hail, our Saviour, praise to thee!
Now the theme, in pealing thunders,
Through the universe is rung:
Now in gentle tones, the wonders
Of redeeming grace is sung." '

"For three days, as counted by earth-time, the Redeemer ministered in this spirit world, preaching the gospel, giving instructions, and making plain the way of His servants to follow. Joy and gladness filled many hearts. Then, when the time had fully come, the great Captain of Salvation led the way against the enemy of men's souls. He laid low the Monster that had for ages kept grim watch at the Gates of Death. He broke through the grave to the regions of life and light and immortality. The Hope of Ages thus went forth conquering; and those who followed Him through the resurrection from the dead sang:

" 'Death is swallowed up in victory! O, death, where is thy sting? O grave, where is thy victory?' "

SECTION II.

"WHATSOEVER a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6: 7, 8

In the spirit world are Rupert, Signe, Henrik, Marie, Rachel and all our friends in their time and place. These are

employed in joyous activity, as they see their field of usefulness continually widen. Rupert had done a great work before the others had come. He had preached the gospel to many people, mostly his ancestors, among whom there had been at the time of his arrival an awakening and a desire for the truth. He had traced his family back to those who on earth had been known as the Pilgrim Fathers, thence through many generations to the Norsemen of northern Europe. His wife's family he had also searched out, and he had discovered, greatly to his delight, that her family and his met in a sturdy, somewhat fierce, Viking chief. Rupert had sought him out, and had told him of Christ and His gospel—and the Viking had been willing to be taught. When Signe had come, Rupert had brought her to visit her many-times-great-grandmother, who was a beautiful flaxen-haired, blue-eyed woman, whom Signe herself somewhat resembled.

Then when Rupert met and became acquainted with Henrik, Marie, and Rachel, he told them of what he had done, and how that their vicarious work for the dead had fitted so nicely in with his preaching, in that many of those for whom they had been baptized were those whom he had converted. "We have been working in harmony and in conjunction," exclaimed Rupert, "and God's providence is even now clearly justified." What joy was there when Henrik and his friends met those for whom they had performed the necessary earthly rites! Many of these had long ago believed the gospel, and their hearts had been turned to their children—their descendants living on the earth—that they would remember their fathers who had gone before; and these were overjoyed when they met their "saviours," as they called them. Then, there were others who had not accepted the work done for them, and these were, naturally, not so enthusiastic in their greetings. Others there were who were yet in ignorance of Christ, of His plan of salvation, and the work that had been done for them. These would have to be taught and given a chance to accept or reject what had been done.

"You enjoy a happiness that does not come to me," said a brother to Henrik, "in that you receive the love and joyous greetings of those for whom you did work in mortality."

"Had you no opportunity to do such work?" asked Henrik.

"Yes; but I had no names of ancestry, and the truth is, I did not try to get any."

"You did not do all in your power?"

"No; I was careless in the matter."

"If you had only tried, the way would have been opened. That is a true principle. We do not know what regions of usefulness lie before us if we do no exploring."

(To be continued)

★

"Do nothing secretly, for time sees and hears all things and discloses all." —Sophocles

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XXIII—TOBACCO (continued)

Effects on Girls and Women. Evil as are the effects of the use of tobacco on men, they are worse on girls and women. Since the war 1914-1918, girls and women smokers may be seen almost everywhere. Since woman's nervous organization is more delicate than man's, it is injured more by tobacco; and women, for the same reason, become more abject slaves to the tobacco habit. It has been well established that women who smoke suffer all the evils of tobaccoism and become prematurely aged, because of the effect on the entire body, especially the complexion.

More serious however is the effect of smoking on motherhood. Nicotine is a deadly poison to the life germ. The unborn babe is surrounded by fluids containing nicotine. The milk from the breasts of a smoking mother contain nicotine. The babe often comes into the world sick; and is kept sick. Often it is stillborn or malformed. And such cases are much more frequent among smokers. It is always handicapped for life's journey. In time sterility on the part of the mother may ensue. Motherhood, the crown of womanhood, holy and pure, is exchanged for the cigarette. The future of the race is thus bound up with the use of tobacco.

Tobacco and the Creative Gift. Tobacco is not necessary to accomplish great artistic creations. Some modern workers in the creative fields, notably in literature, claim that their creative ability depends on the use of tobacco. This is folly. In answer, one need only recite the names of the great ones of old, who, before tobacco was available or who were not tobacco users, produced the major classics of literature and art, such as Homer, Plato, Aristotle, Virgil, Goethe, Phidias, Dante, Rousseau, Raphael, Michael Angelo, Locke, and countless others.

The ancient and medieval classics of literature and masterpieces of sculpture and painting, the models of architecture, the profoundest of philosophies, the most notable explorations, the sublimest examples of faith and heroism, the seven wonders of the world, and a host of other creative products of man came into being before humanity had general access to tobacco. It cannot be maintained that the original and creative activities of the human mind, the greatest, are dependent upon the stimulus given by this narcotic.

General Conclusions. Examined from every point of view, in the light of modern knowledge, the prohibition against tobacco in the Word of Wisdom is fully upheld and sustained. The welfare of the race demands the cessation of the use of tobacco. Latter-day Saints should absolutely refrain from its use, both in the interest of their own health and as an example to others. Health of body, clearness of mind, spiritual

power and the respect of fellow men will be gained by strict observance of this and the other provisions of the Word of Wisdom.

Curing the Tobacco Habit. It is relatively easy to acquire the tobacco habit. A few days nausea, headache and vomiting, and the habit sits astride its victim. To stop smoking is quite another matter. It requires the most earnest effort, a fight to the finish. The enemy does not propose to be dislodged.

Many tobacco cures have been suggested. The essence of the successful ones is included in the following six suggestions:

1. There must be a resolute desire to overcome the habit, sufficient to bring the will into action. Usually it is best to make up one's mind to stop at once and then to stop!

2. Find interesting mental, physical, social activities to help take the mind off tobacco.

3. Eat no stimulating foods. Avoid pepper, mustard and other spices; also all hot or highly seasoned sauces. Drink no alcohol, coffee, tea, or other drug-containing beverages.

4. Adopt a natural diet, in harmony with the positive factors of the Word of Wisdom. That is, plenty of fruit and vegetables, with grain foods and very little meat.

5. Drink plenty of water—six glasses and upward daily.

6. Secure ample physical exercise, and live normally in every way.

It has been found in repeated hospital experience that the best cure of the tobacco habit comes when a rational mode of living is followed.

Proper Uses of Tobacco. The quotation from the Word of Wisdom which headed this chapter, indicates that tobacco may be put to beneficial uses. It is in fact used very extensively as a disinfectant and insecticide. The poison that it contains kills living organisms and is therefore useful in destroying those inimical to the growth of agricultural crops. Likewise, the antiseptic value of tobacco would make it useful in emergencies in cleansing wounds and preventing suppuration. It has long been known that tobacco may be used in treatment of the diseases of the lower animals, though seldom so used now. Modern scientific discoveries have replaced older methods; but the disinfecting power of tobacco as indicated in the Word of Wisdom, and fitting the day it was given, still remains.

A Word of Warning. Tobacco is only one of various narcotics used by man. The story of opium and related substances is one of awful human degradation. So evident have been the evil effects of the use of opium (the juice of the poppy) that by international agreement the sale of opium and its products is confined to the medical profession, to be used strictly and exclusively for medicinal purposes. Despite the earnest efforts of official agencies for the control of the narcotic traffic, the

(Continued on page 576)

Still Carrying On !

IT is many months now since the Missionaries left our shores, and during that time the Saints have shown, to a remarkable degree, a great spirit of willingness and courageous effort. These brief extracts from letters received at the Mission Office are a true indication of the results that can be achieved by a united endeavour toward a common objective.

" . . . This month's tithing is about a record for the **HUCKNALL BRANCH**, although much more could have been paid if more members were active. We have still some illness in the Branch, but apart from this the Branch is in good condition."

" . . . I have to report an increase in attendance at meetings over last month's total. Tithing is still improving."—**STAFFORDSHIRE BRANCH.**

" . . . Through the efforts of the District and Branch Presidencies, the Auxiliaries of the **BARNSLEY BRANCH** have been fully organized, viz., Y.W. and Y.M.M.I.A., Sunday School and Relief Society."

" . . . I am pleased to report that the **ST. ALBANS BRANCH** is still progressing in a satisfactory manner, rendering full support in all ways to make the meetings successful."

These are but a few of the many letters that arrive at headquarters, and the Mission Presidency express their appreciation to the local brethren and sisters for the splendid work they are doing and for still "carrying on."

100 YEARS AGO

From the "Star," August, 1840

Now, to you, brethren, who have been ordained to watch over the flock, I would say, Stand in your places, and magnify the office which ye have received of the Lord Jesus to feed His sheep. Feed the lambs, watch over the flock in all things, be not partial to any one: remember these things brethren, and the blessing of God shall attend you in all things.—HEBER C. KIMBALL

DOINGS IN THE DISTRICTS

London

Harry Charles Taylor was baptized by Brother Alfred John Willmott on Sunday, July 21st, at Ravenslea Chapel, South London. He was confirmed a member of the North London Branch at the Sacrament meeting on the same date by District President W. O. Chipping.

Scottish

On Sunday, June 30th, Brother James Martin baptized four new members into the Airdrie Branch of the Church in Scotland. Baptisms were performed in the River Cander, Stonehouse, as follows: Margaret Orr Graham and David Buchanan, who were confirmed by Brother Thomas M. Graham, and William Kerr Park and William Tullock who were confirmed by Brother James Martin. 25 people attended a cottage meeting following the baptism, which was held at the home of Brother Robert O. Graham. Sister Margaret G. Park and Brother James Martin were speakers and Brother Martin was ordained to the Office of an Elder by President Thomas Graham.

Scottish Baptism

THREE QUESTIONS

(Continued from page 563)

Christ lives, that He is the Redeemer of the world; I know that Joseph Smith was a prophet of God."

How I do rejoice in the knowledge of the Latter-day Saints concerning these things. Knowledge is what counts in this world, and the Latter-day Saints have it. We declare what we know and what God has revealed to us. We declare to the world that the everlasting part of us has been converted to the divinity of the work in which we are engaged.

MY TESTIMONY

(Continued from page 567)

I humbly testify that I know God lives; that Jesus is His beloved Son, who died that all might regain their heavenly home; that Joseph Smith is a true prophet of the Almighty God, and that he was chosen to restore this Gospel. I know that God is the same today and forever, and is only too willing to help, guide and direct those who seek Him, and desire to follow in the footsteps of Jesus Christ.

May He guard and bless His children throughout the missions is my humble prayer in the name of Jesus Christ, our beloved Saviour. Amen.

THE WORD OF WISDOM

(Continued from page 574)

illicit trade in opium is destroying great numbers of human beings annually.

Among the many plants containing narcotic poison to come to the front in very recent days is the ancient Hashish, or Marijuana, often known as Indian Hemp. The dried plant is usually smoked. Its destructive effects upon body and mind are terrible. In its wake are "murders, suicides, robberies, criminal assaults, holdups, burglaries, and deeds of maniacal insanity," with the final deterioration of every natural power of the user.

The conscienceless vendor of marijuana and similar narcotics makes youth his chief victim. The first taste demands repetition; the habit is established; the victim is soon enslaved, too often for life, if life it can be called to live under the thraldom of the drug. Fortunately, for the addict, he cannot live long. The hopes of youth are lost in indescribable misery.

It is said that cigarettes may be bought on the open market, made of a mixture of tobacco and marijuana, so that the tobacco smoking habit may be the more quickly and securely fastened upon the beginner. It is difficult to believe that such moral degeneracy may be found in the world of commerce; but parents and all good citizens should be alert in fighting the enemy. Tobacco, while perhaps not as evil as some other narcotics, comes of an evil brood.

(To be continued)

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Well Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall.
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel.
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel.
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool.
L. D. S. Chapel,
7, Osborne Road

Wigan:
*L. and Y. Station.

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